

CATHOLIC • ACTION •

Vol. XX, No. 8



August, 1938

Aims of Catholic Action Explained By His Eminence Cardinal Pizzardo

Better Housing on the Horizon
The National Health Conference
Story of the Church in Mississippi
Seton Hospital Patients Show the Way
A Philosopher Looks at Social Work:

VI. Unphilanthropic Paganism

The Confraternity in the Providence Diocese

Our Common Catholic Interests:

Holy Father Reiterates Definition and Aims of Catholic Action—
Cardinal Pizzardo's Addresses on Catholic Action Available in
N. C. W. C. Booklet—Holy Father Condemns Exaggerated
Nationalism as "Erroneous and Dangerous"—Catholics May
Not Be Anti-Semitic Avers Editor of Chicago "New World"—
Magazine Invokes "Gresham's Law" in Approving Catholic
Stand Against Immoral Literature—1938 Calendar of Scheduled
Catholic Meetings and Events

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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TABLE OF CONTENTS

AUGUST, 1938

	PAGE
Our Common Catholic Interests	3
<i>Holy Father Reiterates Definition and Aims of Catholic Action—Cardinal Pizzardo Again Defines Aims of Catholic Action in Letter to Cardinal Hinsley—Cardinal Pizzardo's Addresses on Catholic Action Available in N. C. W. C. Booklet—Holy Father Condemns Exaggerated Nationalism as "Erroneous and Dangerous"—Catholics May Not Be Anti-Semitic Avers Editor of Chicago "New World"—Magazine Invokes "Gresham's Law" in Approving Catholic Stand Against Immoral Literature—1938 Calendar of Scheduled Catholic Meetings and Events.</i>	
Better Housing on the Horizon	7
<i>By Rev. Dr. Edgar Schmiedeler, O.S.B.</i>	
The Confraternity in the Providence Diocese	9
<i>By Rev. Cornelius B. Collins</i>	
The National Health Conference	11
<i>By Wm. F. Montavon, K.S.G.</i>	
Month by Month with the N. C. W. C.	12
Seton Hospital Patients Help Spread of Catholic Literature	14
Story of the Church in Mississippi	15
<i>By Most Rev. R. O. Gerow, D.D.</i>	
A Philosopher Looks at Social Work: VI. Unphilanthropic Paganism	17
<i>By Rev. J. F. Finnegan, D.D., Ph.D.</i>	
N. C. C. W. Announces Preliminary Program of 18th Annual Convention at Biloxi—October 22-26	19
Brief Reports of the N. C. C. W.	20

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: What It Is — What It Does :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and CATHOLIC ACTION, official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is never before all others its first and greatest end, but it also consists of an apostolate in which Catholics of every social class participate, coming as to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

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AUGUST, 1938

OUR COMMON CATHOLIC INTERESTS

ALL readers of this magazine and all workers in organized Catholic activities will be interested in the recent remarkable summation of the aims of Catholic

Cardinal Pizzardo Again Defines Aims of Catholic Action in Letter to Cardinal Hinsley

Italy. Cardinal Pizzardo's observations were made in a letter addressed to His Eminence, Arthur Cardinal Hinsley, Archbishop of Westminster, approving the plans advanced by the English prelate for the organization of Catholic Action in England. The observations made in Cardinal Pizzardo's letter, which has been read in all the churches of Cardinal Hinsley's Westminster See, may be summarized as follows:

1. Catholic Action is the participation of the laity in the Hierarchical Apostolate of the Church. It is therefore by its very nature religious and spiritual, and its purpose is essentially supernatural.

2. Catholic Action is by its nature independent of all political affiliations.

3. Formation is necessary for a fruitful apostolate, and this involves a thorough basis of religious knowledge, a vigorous sacramental life, and a zeal for souls, especially in the directing members of Catholic Action.

His Eminence, Giuseppe Cardinal Pizzardo, chief assistant for Catholic Action

4. Catholic Action is essentially an apostolate and it includes within its sphere the whole field over which Christian principles should penetrate and be applied. Among its forms are to be numbered:

(a) The strictly religious apostolate involving the giving of instruction in the catechism, the increase of devotion to the Blessed Sacrament, the organization of retreats, the encouragement of missionary work, etc.

(b) The cultural apostolate carrying with it the spread of Catholic thought through the accustomed channels.

(c) The apostolate of the family necessitating the defense of the unity and sanctity of the family and the renewal of its Christian life.

(d) The apostolate of education involving the maintenance of Catholic schools.

(e) The moral apostolate concerned with the defense of Christian morality wherever threatened, e.g., in the press, over the radio, in the theater, motion pictures, etc.

(f) The social apostolate concerned with the spread of Catholic social teaching and the realization of Catholic principles in social institutions.

(g) The apostolate of charity carried out through the conferences of the Society of

HOLY FATHER REITERATES DEFINITION AND AIMS OF CATHOLIC ACTION

SPEAKING recently to a group of pilgrims whom he received in audience, His Holiness, Pope Pius XI, took occasion to repeat and reemphasize his original definition and explanation of the aims of Catholic Action in the following words:

"Catholic Action must be the participation of the laity in the Apostolate of the Hierarchy of the Church, and, therefore, it is necessary above all that it be marked by discipline, obedience, faithful concord and the cooperation of all forces and energies, not for one tendency or the other, but solely for the enlargement of the Kingdom of Christ and the Hierarchical Apostolate."

St. Vincent de Paul and the many other Catholic works.

5. When it is necessary to inaugurate work falling under the above heading it may either be entrusted to existing societies or to new organizations set up for the purpose.

Cardinal Hinsley's letter advises that "the Westminster Catholic Federation, which already exists in several parishes and whose past activities have paved the way for fully organized Catholic Action in the diocese, will cease to exist as such, and become merged in a wider organization to be known as Westminster Catholic Action."

A branch of Westminster Catholic Action will be established in every parish and all Catholics over 15 years of age who have received the Sacrament of Confirmation will be urged to join.

"On a Sunday to be appointed by the Archbishop and subsequently on at least one appointed Sunday a year," the Cardinal's letter states, "the parish priest will remind his congregation that all adults have a duty to enroll in and, except in cases of great poverty, to subscribe to the Apostolate. The call to Catholic Action is entirely different from the appeal to join any particular existing organization. It is the summons of the Holy Father himself."

MANY readers of this magazine are already familiar with the N. C. W. C. booklet, "Conferences on Catholic Action," which reproduces a series of important

**Cardinal Pizzardo's Addresses
On Catholic Action Available
In N. C. W. C. Booklet**

addresses made in 1934 by the then Archbishop Pizzardo in response to a request of His Holiness, Pope Pius XI. These addresses were delivered to delegate-members of the International Union of Catholic Women's Leagues and served to give a clearer understanding of the Apostolate of Catholic Action and a greater impetus to the movement throughout the world.

The conferences covered the following general subjects: I. Meaning and Nature; II. Organization; Training of Leaders; Part of the Laity; III. Constituent Elements; Place of Organizations and Their Activities; Principles of Coordination; IV. Relation to Politics; Respective Goals of Religion and Civil Society; The Catholic Duty Towards Each.

This booklet, which has had widespread circulation in the United States during the past three years, is earnestly recommended at this time in view of the termination of the vacation season when once again the active work of Catholic Action will be undertaken anew or revived in many localities. "Conferences on Catholic Action" is available at N. C. W. C. headquarters at 25 cents per copy, postage extra.

OF INTEREST to Catholics everywhere are the words recently voiced by His Holiness, Pope Pius XI on the subject of "Exaggerated Nationalism" which

**Holy Father Condemns
Exaggerated Nationalism as
"Erroneous and Dangerous"**

in an address to the Missionary Sisters of the Cenacle, to whom he had accorded an audience at Castelgandolfo, the Supreme Pontiff characterized as "erroneous and dangerous."

There might be some spiritual advantage for every body concerned, the Holy Father told the nuns, if consideration were given to the great question now agitating the world under the name of nationalism "a nationalism in many ways exaggerated, an ill-conceived nationalism," which he already had had occasion to denounce as "erroneous and dangerous." Some years ago, His Holiness said, he convoked the Procurators General of Missionary Orders residing in Rome to examine that malediction, namely exaggerated nationalism, which was producing apostolic sterility.

The *N. C. W. C. News Service*, in reporting to its subscribing papers the Holy Father's remarks on the occasion mentioned, interpolated a paragraph which read:

"There has appeared in the Italian press in recent days an Italian racial credo prepared by a group of university professors under government auspices. The proclamations of this credo include: That great races and small races exist; that the concept of race is a purely biological one; that the majority of the Italian population are of 'Aryan' origin; that movements of races in history are purely legendary; that a pure Italian race now exists; that it is time that Italians proclaimed themselves racists; that it is necessary to make a definite distinction between European Mediterraneans (Occidentals) and Orientals and Africans; that Jews do not belong to the Italian race; that the purely physical and psychological European qualities of Italians must not be altered in any way."

In his address to the Missionary Sisters of the Cenacle, the Supreme Pontiff said that "exaggerated nationalism" impedes the salvation of souls and raises barriers between peoples, which is contrary not only to the law of God and the faith, but also to the Credo itself, the same Credo which is sung in all the cathedrals of the world and which was sung so enthusiastically by the great throngs at the International Eucharistic Congress at Budapest.

The words of the Credo, the Holy Father continued are the first words that issued from the Apostolic College, the first formula of evangelic teaching promulgated by Christ. And, in the words of the Credo, "I believe in the Holy Catholic Church," the word Catho

means universal, and it is impossible to translate it otherwise in any language, His Holiness said.

"Now the contrast between exaggerated nationalism and Catholic doctrine is evident," Pope Pius continued. "The Catholic Credo means the redemption and sanctification of the world, whereas the other doctrine means the contrary."

He had never thought of these things before with such precision, such absolutism, he might almost say with such intransigence of formula, Pope Pius added.

"Since it is God Who has made us a gift of this clarity," His Holiness said, "We wish to share it with our spiritual children, as all have special need of it now, when this ideal is making so much noise and causing so much harm."

Referring to that which he had heard that day which seemed a form of real apostasy, Pope Pius said it is not a question of one or another mistaken idea, but of a doctrine which in spirit is contrary to the faith of Christ.

Avvenire, organ of Catholic Action, speaking with reference to the Italian racial credo, draws attention to the unity of origin in the great human family and the equality of all its members before God. It also points out that simply because there are different races, one must not conclude that some are superior and others inferior.



IT MAY be pertinent to note in considering the foregoing statement of Our Holy Father, one particular comment which, we believe, reflects the mind of Catholics of the United States

Catholics May Not Be Anti-Semitic Avers Editor Of Chicago "New World" generally on what has been called the "Anti-Semitic Peril."

The official organ of the Chicago Archdiocese—*The New World*—stated in a recent editorial: "To be violently anti-Semitic, as in Berlin and Vienna, is to be anti-Catholic."

"To deny justice to one is to deny justice to all," the paper says. "One who serves beneath the banners of the Prince of Peace, who serves in the cause of honor, humility, and right, cannot afford to march with the modern legions of hate."

"No true Catholic will take part in the persecution of his Jewish compatriots—a blow against the Jew is a blow against our common humanity. Intellectually we believe the Jew is mistaken in his doctrine and belief. As Catholics and as Christians, we hail the Jew's liberty as our common liberty. His law, a tradition of righteousness. We must not sully our Christianity by a savage attack on those who gave us our Saviour. We must stand fast for the Son of God as against the duplicity and the doctrines of evil men."

"The fundamental of all Catholic doctrine," the editorial also says, "is the immutable principle that all

individuals should be respected in their conscientious beliefs and their ways of life, so long as that way is not vicious, immoral, and anti-social.

"It is true that the Catholic Church holds irrevocably to its tenets of belief. Its doctrine is its unbending dogma. If that be intellectual intolerance, make the most of it.

"But the Church must not, and will not, condone persecution of an honest racial minority. There is a world of difference between a studied intellectual conviction on doctrine and the defense of human liberty and life itself.

"This is true: the traditional Catholic attitude has found in the Jew a living testimony to the authenticity of the Old Testament. Through the centuries the Church has protected the Jew as a witness to monotheism and as an advocate of an ancient morality. The Church owes much to Judaism. No Catholic can repudiate this debt either in an attitude toward history or toward that morality which was struck in stone on the slopes of Mount Sinai. Above all, no real Christian can deny the Jew has right to live.

"Catholicism is a religion of love and freedom, not of suppression. Catholics themselves insist upon being heard in the courts of justice and right. The Jew has the same privilege to plead before the tribunals of the world as a man and as a creature of God.

"Our Saviour sprang from the Jewish nation. No Christian can consistently deny His race the essential rights of man without profaning Him Who died for all, Jew or Gentile, slave or free."

Instead of persecuting Jews, effort should be made, as the Rev. J. Elliot Ross stated last month before the Virginia Institute of Public Affairs, to bring about a mutual understanding between Jews and Christians and to prevent anti-Semitism developing in our country as it has elsewhere. On this point, Father Ross said: "The first thing is to do what we can to have Jews understand Christians and Christians understand Jews." And experience has demonstrated that the best way to accomplish this is for Jews and Christians to talk together face to face. Secrecy and mystery breed suspicion. But if frankness prevails, so that each side is free to ask questions, investigate rumors, voice grievances, the basis for mutual understanding and respect is laid.

In the past ten years, Father Ross stated, more than 25,000 Jews and Christians have conferred together frankly, not only about their differences and grievances, but about their common tasks. These groups have not only faced the possibility of anti-Semitism becoming a menace to American Democracy, Father Ross stated, but have formed a vast militia of our American Democracy in our modern war of ideologies. "They are a pledge," Father Ross said, "that what has happened in Germany cannot happen here."

All of which furnishes not only food for serious

thought, but guidance, also, in the consideration of the so-called anti-Semitic problem.



STRONGLY indorsing the Most Rev. John J. Mitty, Archbishop of San Francisco and member of the N. C. W. C. Administrative Board, for his fight against inde-

Magazine Invokes "Gresham's Law" In Approving Catholic Stand Against Immoral Literature

scent publications flooding the newsstands, an editorial in *The Argonaut*, secular magazine, says such publications are more than indecent; that "their quintessence is tommy-rot," and that they make "man despair of his kind."

"We are not of those who favor State censorship," the editorial says. "The great evil of censorship is that, once begun, the censors never know when nor where to stop. But we will say this, no matter whose feelings may be hurt, that if from 75 to 90 per cent of our American magazines were legislated out of existence, neither humanity at large nor the American public in particular would lose a single iota of anything of the slightest value."

"There is a Gresham's Law in respect to literature as well as in finance," the editorial also says. "According to Gresham's Law, an unsound currency will drive all good money out of circulation. When a man finds

that he can legally pay his debts with a dollar worth only 50 cents, he does so, keeping the dollar that is worth a hundred. And in literature indecent magazines and indecent books drive the good magazines and the good books off newsstands and the shelves of book dealers."

Asserting that "there are few things in this world which are altogether good or altogether bad," the editorial says "our sexy magazines have succeeded in giving the public something for which not one good word can be said." "They really vilify the whole human race," the editorial declares, "and they should make you weep when you think of the noble tree that was cut down to provide the wood pulp which, when turned into paper, is used to provide you with something that you should never have been provided with."

In all sections of the country, successful drives are being made against the menace of indecent literature. Interesting developments may be expected to take place at the first National Convention of the League for Clean Literature being held, as this magazine goes to press, in South Bend, Ind. (July 27), under the auspices of that militant leader in this new work of Catholic Action, the Most Rev. John F. Noll, Bishop of Fort Wayne. Bishop Noll is scheduled to address the Biloxi National Convention of the National Council of Catholic Women on "Publicity and Salacious Literature."

1938 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

August, 1938

- 1-6—SUMMER SCHOOL OF CATHOLIC ACTION FOR SOUTHERN AND SOUTHWESTERN STATES UNDER AUSPICES OF THE BLESSED VIRGIN SODALITY HEADQUARTERS—New Orleans, La.
- 7-27—SECOND COOPERATIVE CONFERENCE, Antigonish, Nova Scotia.
- 8-13—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Washington, D. C.
- 15-20—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Boston, Mass.
- Week of August 14—KNIGHTS OF COLUMBUS—fifty-sixth annual international convention, Cincinnati, Ohio.
- 21-23—CATHOLIC CENTRAL VEREIN AND NATIONAL CATHOLIC WOMEN'S UNION—Annual conventions, Bethlehem, Pa.
- 22-27—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Chicago, Ill.
- 24-28—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—thirteenth biennial convention, Cleveland, Ohio.
- 29-Sept. 3—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—St. Paul, Minn.

September, 1938

- 2-4—FEDERATION OF COLLEGE CATHOLIC CLUBS—1938 international conference, Washington, D. C.
- 21-22—MINNESOTA COUNCIL OF CATHOLIC WOMEN—eighteenth annual convention, Minneapolis, Minn.
- 24—INSTITUTE FOR DIRECTORS OF DIOCESAN RURAL LIFE BUREAUS, Vincennes, Ind.
- 25-28—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—Sixteenth annual convention, Vincennes, Ind.

October, 1938

- 1-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, Hartford, Conn.
- 9-12—NATIONAL CATHOLIC CHARITIES CONFERENCE—Twenty-fourth annual meeting, Richmond, Va.
- 12-14—Bishops of the United States—annual meeting, Washington, D. C.
- 15-16—NATIONAL CATHOLIC EDUCATIONAL PRESS CONGRESS—Milwaukee, Wis.
- 16-20—EIGHTH NATIONAL EUCHARISTIC CONGRESS—New Orleans, La.
- 22-26—NATIONAL COUNCIL OF CATHOLIC WOMEN, NATIONAL CONVENTION—Biloxi, Mississippi.

November, 1938

- 5-6—CATHOLIC EVIDENCE CONFERENCE—Seventh annual convention, Philadelphia, Pa.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.



BETTER HOUSING *on the* HORIZON

By Rev. Dr. Edgar Schmiedeler, O.S.B.

IN THE accompanying article, the Director of the N. C. W. C. Family Life Section discusses a topic which no less a personage than His Holiness, Pope Pius XI, in his Christian Marriage Encyclical, has emphasized as fundamental to the welfare of the family. The Wagner-Steagall Housing Act of August 17, 1937, now being administered by the United States Housing Authority, is, Dr. Schmiedeler states, in harmony with the principle laid down by the Supreme Pontiff in the encyclical mentioned.

IN SPEAKING in his encyclical on Christian Marriage of families who are in straitened circumstances, Pope Pius XI states that the good of the family life of a nation may demand that the State provide suitable housing for its poor. It would seem that the work of the United States Housing Authority, set up under the Wagner-Steagall Housing Act, of August, 1937, is not a little in harmony with this principle laid down by His Holiness. The Act would seem also to give genuine reason to believe that better homes for the American low income groups generally are now on the horizon.

The purpose of the Wagner-Steagall Act, and therefore of the United States Housing Authority set up to administer it, is to assist localities who wish to do so, to get rid of their slums and to build decent houses for their families of low income. At the same time the Act aims at reducing unemployment—another matter, incidentally, which Pius XI says may, for the sake of family life, become a duty of the State. Regarding this matter of employment, it may be well to observe that a housing program will create two different types of employment. It will provide labor both for the actual construction of the housing project and for the fabrication of materials. It has been estimated that under the present financial provisions of the Act, 637,000,000 man hours of work will be provided, and that this will imply work for 402,000 men, assuming that they will work 1,584 hours per individual during the period of a year.

THE need for a housing program in the United States is hardly a debatable matter. For many decades our hideous slums have been growing, constantly multiplying social problems and carrying individuals and families to lower and lower depths of degradation. The report of the Senate Committee on Education and Labor submitted in connection with the Wagner-Steagall Housing Bill gives some idea of our actual need in the field of housing. It contains an estimate of both our immediate needs and our normal

needs for the future. It states that there is present need for 5,663,000 dwelling units—2,397,000 of these because of actual shortage of houses and consequent over-crowding and 3,266,000 because of needed replacements of dwellings that are unfit for human habitation. In addition, it states there will be needed between now and 1950, 6,389,000 new dwellings to care for replacements and obsolescence, as well as for population increase; and 4,245,000 to take the place of houses no longer fit for habitation. All these figures together give us a total of 16,297,000 houses that should be built between now and 1950. It is very doubtful whether anyone at all familiar with American housing conditions will consider the estimate in any sense an exaggeration.

IT IS well to observe that the United States Housing Authority is not itself to build houses. While the housing projects contemplated will be public, local housing authorities will select the sites, design and construct the buildings and manage the projects. Such was not the case with the projects built under the Housing Division of the Public Works Administration. The latter were quite definitely federal undertakings. Under the Wagner-Steagall Act, the task of the Federal Government is to offer financial help and technical assistance. In doing this the United States Housing Authority must deal with a local public agency or a local housing authority. As matters stand at present, only thirty of the forty-eight states have laws enabling them to establish such local agencies. Even some of these thirty state laws are not wholly satisfactory as they are at present.

The financial aid that will be given the local authority by the federal agency (USHA) is a particularly important feature of the Housing Act. This aid will be given in part in the form of a loan and in part in the form of a direct grant or contribution. In small measure the local authority must match both the loan and the contribution of the federal authority. More specifically, the United States Housing Authority is to provide, by loan, 90 per cent of the total cost of a

proposed project, the local authority 10 per cent. The interest rate on the federal loan must not be less than 3 per cent; that of the local authority may be slightly higher than that of the federal agency. Insofar as the direct money contribution is concerned, the amount to be given by the United States Housing Authority will vary with local conditions, but must not be more than $3\frac{1}{2}$ per cent a year of the total project cost. The local authority must contribute at least one-fifth as much as the federal agency, but may have to contribute more. Its actual contribution must be sufficient, together with the annual federal contribution, to provide housing at rentals which can be paid by the families of low income who are to occupy the new dwellings.

AN EXAMPLE, given in the literature on the subject by the United States Housing Authority, should make the matter of financing a particular project clear. Assuming a million-dollar slum-clearing and housing project calling for a 1,000 room development, the federal agency would have to loan \$900,000 toward the undertaking and the local agency \$100,000. Assuming further that, when the project begins to operate, the annual charges will be \$86,400 a year—\$40,000 for the interest and amortization, \$40,000 for maintenance and operation, and \$6,400 for taxes and that the slum dwellers can only pay \$4 a month, or \$48 a year, per room (\$48,000 for the 1,000 rooms) there will be a deficit of \$38,400 that will have to be taken care of by federal and local grants if an operating loss is to be forestalled. How is this to be taken care of? One-fifth, or \$6,400 will be paid by the local agency, likely through tax exemption. The remaining \$32,000 will be contributed by the federal authority.

A total of \$500,000,000 is now available for use over the period of the first three years of the Housing Act. Of this sum \$100,000,000 is to be disposed of the first year, \$200,000,000 the second, and \$200,000,000 the third. Over and above this, the Act allows \$26,000,000 for the annual federal contributions to projects and for the administrative expense of the federal authority. It is estimated that this sum will provide housing for about 100,000 families. It represents the beginning of what is expected to become a long-time housing program.

SINCE the Housing Act specifies that one of its purposes is slum clearance, the question naturally arises whether every project must involve direct clearance. The answer is "no." Low rent dwellings may be built on cheap, vacant sites. However, in that instance the local authority must agree to eliminate an equal number of slum dwellings elsewhere. The elimination may take place through demolition, through condemnation and effective closing, or through compulsory repair and improvement. If there is a housing shortage in a city,

permission may be given temporarily to defer the elimination of unfit houses.

The Housing Act requires the use of inexpensive designs and materials and economy in construction and operation. Average construction costs must not exceed \$1,000 per room; the cost per dwelling, \$4,000. In cities of larger population, the costs may amount, respectively, to \$1,250, and to \$5,000.

The rentals of the various projects are to be set by the head of the United States Housing Authority. The local authority, however, is to handle them. Rentals on projects in operation—those of the Housing Division of the Public Works Administration have been transferred to the U. S. Housing Authority—range in the main between \$4 and \$5 per room a month. A few are higher. The average for the Chicago projects, e.g., is \$5.43. In addition to actual rent, charges for such essentials as heating, lighting, and cooking amount to approximately \$2.00 per month per room.

There seems to be little foundation for the objection that the projects of the housing authority will compete with private industry. The Wagner-Steagall Act specifically requires that the new housing projects shall be open only to families of low income now living under substandard conditions. Such families are quite outside the market for private building enterprises. The income of the tenants who are to occupy the new units must not be more than five times the rent—except in the case of families of three or more children, when the income may be six times the rental charged. It is not unlikely that the public building program will give an impetus to private building enterprise. The experience of England seems to point to this.

IN SELECTING the families who are to occupy the new dwellings, not only an upper but also a lower income limit must be given attention. The houses are for low income families but not for families with no income or with too low or too uncertain an income. They are not poorhouses. They are not for relief cases.

The work of the United States Housing Authority must not be confused with that of other government agencies dealing with housing. Mention has already been made of the slum clearance projects of the Housing Division of the Public Works Administration, 51 of which have been approved, and 41 completed. All of these have been transferred to the U. S. Housing Authority and are gradually being leased to local authorities. The suburban or rural-urban projects formerly under the Resettlement Administration are at present under the authority of the Farm Security Administration. Besides these actual construction projects, the Federal Government has, since 1932, been helping to extend home ownership and private building programs in two distinct ways: by extending loans to small owners through the Home

(Turn to page 23)

The CONFRATERNITY *in the* PROVIDENCE DIOCESE

DURING past months, CATHOLIC ACTION has published articles outlining the general ideals and special functions of the Confraternity of Christian Doctrine in the hope of creating not only a greater appreciation of the work of this great organization for Catholic Action, but also of stimulating a nation-wide interest in the Fourth National Catechetical Congress to be held in Hartford, Conn., October 1-4, 1938, under the sponsorship of the Most Rev. Maurice F. McAuliffe, Bishop of Hartford.

In the accompanying article, the diocesan director of the Confraternity in the neighboring Diocese of Providence gives an interesting and highly commendable report of the progress and influence of the Confraternity in an area that will be in the national spotlight during the forthcoming Congress. From every angle the work in Providence has been eminently successful, especially in enrolling the youth in religious work, and offers a challenge to those seeking its effective organization elsewhere.

By Rev. Cornelius B. Collins

THE Diocese of Providence was well prepared for the organization of the Confraternity of Christian Doctrine. The Most Reverend Francis P. Keough, Bishop of Providence, and Assistant Bishop, C. W. C. Administrative Board, had a keen interest in the aims and methods of this venerable Confraternity which had for its purpose the religious instruction of children and adults and which had received Papal approval as far back as the sixteenth century. Moreover, Bishop Keough had introduced Confraternity activities and methods into Providence before the actual canonical erection of the Confraternity in his diocese.

In the summer of 1936, almost a year before the canonical erection, 4,500 children of the diocese were in attendance at religious vacation schools. In the autumn of that year, the writer was appointed as diocesan director. With the approval and encouragement of the Bishop, a religion teacher training course was begun in the winter of 1936 so that a firm foundation for religious vacation school work along Confraternity lines could be laid before the canonical erection of the organization in April, 1937. As a result, the activities of the Confraternity were not entirely new to the Providence Diocese and many of the "organization pains" that usually accompany the beginnings of such a work were avoided.

TO facilitate organization, the diocese was divided into 11 districts, each district being placed in charge of a "priest visitor." The appointment of priest visitors was made in accordance with the decree of the Sacred Congregation "*on the Better Care and Promotion of Catechetical Education*" which states: The Ordinaries should not fail to select each year

competent *priest visitors* to inspect all schools of religion in the diocese. These should carefully note the results, the advantages or the defects in the religious instruction in the schools."

The 11 priest visitors of the Providence Diocese personally contact the pastors in their respective districts on all matters pertaining to the work of the Confraternity. Their reports of these visitations are then made to the diocesan catechetical office. The priest visitor having only a portion of the diocese to cover, is able to cover it most thoroughly.

NO greater tribute can be paid to the wise foresight of Bishop Keough in inaugurating religious vacation schools and teacher training in his diocese and to the zeal of the priest visitors than the record of the summer of 1937: 71 religious vacation schools were in operation throughout the diocese, staffed by 503 trained teachers and instructing 12,050 children.

In the religious vacation school work, we promised ourselves that the children were not going to be sacrificed to inexperienced teachers whose sole qualification was zeal. Not that we disparage the value of the zealous catechist; the successful catechist is zealous, enthusiastic and mission minded. Unfortunately, however, zeal alone cannot replace adequate education in religious subjects and methods of teaching religion. For the most part the lay catechists were selected from among the Catholic teachers in the public schools of Providence Diocese. These catechists who by virtue of their profession were already trained in the principles of pedagogy and child psychology were given a 16-weeks course in apologetics, catechetical methods, project work and practical teaching of religion. If, at the

end of 16 weeks, they completed the course successfully they were certified by the diocesan office as capable of instructing in religion. In keeping with our ideal of providing the best teachers for our Catholic children, who due to non-attendance at a Catholic school or to lack of religious training in the home might be classed as religiously under-privileged children, we established the rule that a high school education was a pre-requisite for those enrolling in the teacher training course.

IN the current teacher training session there are 700 catechists. By the time they receive certificates another session in which 554 are enrolled will be underway. If a nation derives comfort and security from its reserve corp of trained soldiers how much more is the Church heartened by her reserve corp of teachers!

The diocese was better prepared to meet the religious vacation school work than to inaugurate the fall program of the Confraternity—the religious discussion club for high school and adult groups. However, this has proved to be one of the most successful phases of the work and the pastors were quick to see that in the religious discussion club they had not only a far reaching instrument of Catholic Action but a means of reaching the fallen-away Catholic, the lukewarm Catholic, and the potential convert.

The report of one priest visitor states the case of a public high-school student who very reluctantly attended one meeting of a high-school group and then discontinued. As is usual in such cases, the discussion club leader called at his home to “re-sell” him on the advantages of membership in the discussion group. This check-up visit failed to arouse the boy’s interest. A letter was then sent by the priest who knew from other sources the boy was a member of a lukewarm family—his father not having made his Easter duty in seven years and his mother in three. It was necessary, therefore, to convince the entire family that we were placing a valuable spiritual gift at their door and that its acceptance would profit, not us, but them. The boy finally agreed to give it another try and his perseverance has been a reward to those who persevered so untiringly in winning his interest. It was discovered that the boy, 16 years old, and his brother, 18 years, had never received the Sacrament of Confirmation.

THE brother was persuaded to attend the discussion club and now both boys are practical Catholics and were to be confirmed on Pentecost Sunday. Of his own accord, the boys’ father made his confession on Easter Saturday. Can we estimate the abundance of divine grace that has been occasioned by the original single contact made by this discussion club?

The parish census and the high school registers have been invaluable in contacting those who would never hear of a general invitation to affiliate themselves with

the parish Confraternity by reason of their continuous absence from Sunday Mass. To enroll the “lukewarm” in our clubs has been a primary objective with us. We have not excluded the others by any means and as time goes on there will be more opportunity to establish clubs among our Catholic high school graduates. But those who have been salvaged from the verge of unbelief and religious indifference have been made active members of the Confraternity. They are the ones who are asked to search out their friends. They are asked to prepare the ground for a visit of the priest to their homes where there is usually a marriage case or at least a great indifference.

The monthly meetings which all the clubs attend have been very successful. These meetings were intended for general reviews but it has been found impossible to follow a uniform schedule of discussions due to the fact that this year the clubs were organized at different times, no two beginning their work the same week. The general meetings, therefore, have been characterized by movies and slides of the Mass and the Life of Christ that are rather supplementary to the work of the individual clubs. During Lent at the March meeting, about 250 boys and girls attended the showing of the “King of Kings.” All seemed greatly impressed by this old film which was rented for the evening for only \$10.

WHEN we began our discussion club work we were immediately confronted with a language difficulty. We have a large French-speaking population in the diocese and we found that there was no French translation of the discussion club text we were prescribing. We made the diocesan office a translator’s bureau and now both “Ceremonies of the Mass” as well as “The New Testament Series, The Life of Christ, Part I,” are available in French. In permitting this translation and facilitating the work, we are grateful to the respective publishers: The Paulist Press and St. Anthony’s Guild. Having overcome this obstacle, our fall session of 1937 concluded with the following record: 340 discussion clubs with a total membership of 3,223.

From among the high school group in our clubs we have drawn the “Fishers” who on June 1 began a canvass of the diocese for the Catholic children who should attend religious vacation schools. We are receiving splendid cooperation from our high school groups and those in the Catholic high schools and academies are rendering an invaluable service in preparing the material for our religious vacation schools. At the present time they are making 14,000 booklets to be used this summer in the vacation school project work. This work is all volunteer and is supervised by the pastors, assistants and sisters in the various academies or by lay people appointed by the pastors or the Diocesan Office.

(Continued on page 16)

The NATIONAL HEALTH CONFERENCE

By

Wm. F. Montavon, K.S.G.
Director, Legal Department,
N.C.W.C.

"I also insist this: if we are going to neglect the voluntary hospital and if we are going to put on a program that is going to repress the importance of the private hospital, we are depriving

American life of a heritage that it cannot very well in these days forego, and we must try our best to do everything possible that we might preserve that. Our voluntary hospitals have a history."—Rev. Alphonse M. Schwitalla, S.J.

IN HIS message submitting the Social Security Act to the United States Congress, President Roosevelt referred to the need for health insurance and later appointed an Interdepartmental Committee to study this subject. This committee called a conference of representatives of labor, the medical profession and other social groups to meet in Washington, July 18, 19 and 20, and submitted its report to this conference for discussion and approval. The conference took no formal action but discussion manifested wide agreement on the proposal that public health services be expanded and that provision be made for remunerating existing institutions for services rendered to needy patients. There was considerable disagreement on the proposal that the public health services undertake directly to provide general medical and hospital care.

The need for more adequate provision for medical and hospital service for individuals and families with low income from earliest times has been recognized. The Catholic hospital, taking its inspiration from the parable of the Good Samaritan, through the centuries has given to the world heroic examples of devotion.

The Church, the brotherhood of Christ's followers, has never overlooked the fact that the community has a responsibility towards the individual who is in need. In cooperation with political authority and with private philanthropy, the Church blazed the trail that leads towards the solution of this problem. The Church has understood that on earth perfect solutions are not attainable. Remembering that need is always relative, the man in the lowest bracket of the economic scale will always need some of the good things possessed by his more successful neighbor. This condition implanted in nature by the all-wise Creator furnishes the motive which stimulates man to better deeds. The Church has never failed to encourage and assist the needy.

IN HER work of charity the Church has not failed to recognize, too, that men too often suffer from disabilities, physical and mental, which make it impossible for them to provide adequately even for the most elementary needs of themselves and those dependent upon

them. Heroic men and women have gone into the homes of these inspired by a spirit of Christian charity, bringing relief for body and soul; they have founded in-

stitutions for the disabled, hospitals for the ill and have brought medical care to the sick.

If the work of private charity has not been able to extend its endeavors until the needs of all might be adequately provided, that has been due not to any lack of will to do more but to the failure of the wealthy and especially of the taxing power to provide adequately the physical equipment and material means indispensable to that end.

The spirit of individualism—based on an inhuman evolutionary doctrine of the survival of the fit in an unfair struggle for existence, together with the spirit of secularism, based on a denial of God and creation—that has invaded our industrial civilization, produced changed conditions by which the needs of the underpaid are aggravated and the ability of charity to relieve these needs is reduced.

Today as a nation we are face to face with a demand for economic relief—the magnitude of urgency of which is appalling. Unfair economic systems too often have exploited the community in the pursuit of private gain. In a vain pursuit of an ever-rising standard of living, too many individuals and families have been left behind until today we have nearly one-third of all the people dependent upon public relief.

THAT due provision was not being made for the protection of the health of the people has long been apparent. The successful control of yellow fever at Panama dramatized the fact that the scourge of contagious disease is not unconquerable. Agencies of government and private philanthropy were inspired to renewed effort. Admirable progress has been made in providing pure water, in sewer disposal and in the eradication of conditions favorable to the spread of communicable diseases.

Much remains yet to be done especially in the smaller communities and rural districts. The rehabilitation of rural districts, encouraging the development of country villages with adequate sanitation, is a beginning. Under the Social Security Act the United States Public Health Service is enabled to throw the full strength of the Federal Union back of the efforts of local communities. By more recent legislation campaigns are being organized against the prevalence of cancer and syphilis.

With much justification, the Technical Committee, reporting to the National Health (*Turn to page 23*)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul; and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

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RT. REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Holy Father, Receiving Monsignor Ready,
Commends U. S. Bishops for Work Through N. C. W. C.

HIS Holiness, Pope Pius XI, expressed deep interest in the work being carried on through the various departments and bureaus of the National Catholic Welfare Conference, at the audience which he accorded the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., at Castelgandolfo, summer residence of the Supreme Pontiff, early last month.

The reports rendered by Monsignor Ready on the steady progress in the United States of Catholic social teaching and of organization among Catholic men and Catholic women workers were particularly gratifying to the Holy Father, who especially praised the widespread circulation by the N. C. W. C. of his encyclical pronouncements.

Pope Pius spoke with great affection of the work organized by the Bishops of the United States to care for the numerous refugees now seeking religious and political liberty and characterized the relief in their behalf as a most worthy charity.

In this connection, His Holiness also spoke of Montezuma Seminary, provided by the Catholics in the United States for the training of priests for the persecuted Church in Mexico.

In contrast with the sufferings of the Church in many countries, the Holy Father spoke with joy of Christian education and lay organization in the United States.

N. C. W. C. Literature Exhibited at Seattle National Social Work Conference

A FEATURE of the National Conference of Social Work held in Seattle the first week in July was an exhibit of literature published by the National Catholic Welfare Conference covering a wide range of subjects in the social and economic fields. The N. C. W. C. booth was in charge of Miss Linna E. Bresette, of Washington, D. C., field secretary of the National Conference on Industrial Problems, also consultant on the National Committee on Industrial Problems of the National Council of Catholic Women.

More than 300 Catholic delegates, among them nationally-known leaders, attended the Seattle conference. On the second day of the meeting, the Most Rev. Gerald Shaughnessy, S.M., Bishop of Seattle, presided and welcomed at dinner Catholic delegates who represented Catholic, public, and non-sectarian social work agencies.

Following the Seattle meeting, the N. C. W. C. literature exhibit was displayed at the Catholic Summer Center Stamford-in-the-Catskills, N. Y., during a Press Week demonstration; and at the Catholic Summer Schools of Social Action for the Clergy held in Buffalo, N. Y., and Mundelein, Ill., respectively.

Bishop O'Hara Chooses "Book of Year" for Study by Clergy and Laity of Great Falls Diocese

OF INTEREST to leaders of study and discussion groups is the announcement by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, that he has chosen "The Life of Christ," by Rev. Isidore O'Brien, as the "Book of the Year" for all such groups in his diocese. In a letter to the clergy and faithful of the Great Falls Diocese, Bishop O'Hara wrote:

"Each year I have the pleasant but also important duty of choosing the topic for the fall and spring series of 'Discussion Clubs' in the diocese. It is a choice to which I give a great deal of attention because it will affect in a very important manner the great number of people who take part in our religious discussion clubs.

"The most important element in determining the choice of a topic for the discussion clubs is a suitable text—at once well-written, sound in doctrine, interesting in presentation, and available at a price within the reach of every family.

"You are all familiar with my two most recent selections as the 'Bishop's Book of the Year.' They were 'The Means of Grace' and 'The Way of Life.' Both proved universally popular among our people.

"I am now glad to announce as the current 'Book of the Year' for the Diocese of Great Falls, a selection which I regard as our best choice to date—'The Life of Christ,' by the well-known Franciscan, the Rev. Isidore O'Brien. The story of 'The Life of Christ' is the most wonderful in the world's history. Not to know Christ is to be woefully ignorant. Father Isidore tells the story in a most charming and compelling manner."

with the N. C. W. C.

Holy Father Thanks Monsignor Ready for Encyclicals Volume

IN a letter received at N. C. W. C. headquarters last month, His Eminence, E. Cardinal Pacelli, Papal Secretary of State, writing to Monsignor Ready, General Secretary of the National Catholic Welfare Conference, in the name of His Holiness, Pope Pius XI, expresses the Supreme Pontiff's thanks for a bound volume of the English translations of sixteen recent encyclicals, presented to His Holiness on the occasion of Monsignor Ready's recent audience with the Holy Father.

His Holiness expressed his appreciation not only for the filial sentiments with which the gift of the bound volume was offered, but prays that the collection itself "will have the effect of making many more people acquainted with the views of the Church on the great doctrinal and moral questions of the day." As a token of gratitude, the Supreme Pontiff renews his gratitude not only to Monsignor Ready but to the entire N. C. W. C. headquarters staff and confers upon all his paternal Apostolic Benediction. Cardinal Pacelli's letter to Monsignor Ready reads as follows:

"It is the desire of the Holy Father that I again thank you in His name for the specially bound copy of the volume containing an English translation of His Encyclicals which you presented to Him during your recent Audience.

"His Holiness deeply appreciates the filial sentiments with which this gift was offered, and He prays that the collection itself will have the effect of making many more people acquainted with the views of the Church

on the great doctrinal and moral questions of the day. As a further token of gratitude, He renews to you and to your staff at the National Catholic Welfare Conference headquarters His paternal Apostolic Benediction.

"With sentiments of great esteem, I am, my dear Monsignor Ready,

"Sincerely yours in Christ,

"(s) E. CARD. PACELLI."

President of Villanova College to Speak "Catholic Hour," July 31 to August 28, 1938

THE REV. DR. EDWARD V. STANFORD, O.S.A., president of Villanova College, began a series of addresses for the nation-wide "Catholic Hour" on Sunday, July 31. The "Catholic Hour" is produced by the National Council of Catholic Men and is broadcast over a network of the National Broadcasting Company through Station WEAJ, New York.

Dr. Stanford, who succeeds the Most Rev. Duane G. Hunt, Bishop of Salt Lake, on the "Catholic Hour," has chosen as the general theme of his series of five addresses "Practical Aspects of Catholic Education," with individual titles as follows:

July 31, "Religion in Education"; August 7, "The Development of Catholic Education"; August 14, "Catholic Education's Contribution to American Life"; August 21, "Catholic Education and Tolerance"; August 28, "Catholic Education and Government."

Dr. Stanford is well known in religious education circles as the author of several studies and bulletins treating of the religious life of college students, and, as a prominent member of many educational associations he is known for his energetic activity on behalf of privately supported colleges.

Catholic Hospital Association Grateful for Episcopal Interest and N. C. W. C. Support

THE resolutions adopted at its 23rd annual convention, held in Buffalo, N. Y., recently, under the auspices of Most Rev. John A. Duffy, Bishop of Buffalo and Assistant Bishop, N. C. W. C. Department of Catholic Action Study, the Association thanks the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, for his interest in its activities, and Bishop Duffy, host to the convention, and the Bishops of the United States generally and the Administrative Board, N. C. W. C., "for the many evidences of a most effective cooperation." On this point, the resolution stated:

"The Association sees in its relation with the Administrative Board a most necessary and most acceptable protection, as the Association faces the many problems with which it has to deal in the field of welfare and education and it derives from this direction that steadfastness of purpose and unswerving pursuit of the Catholic viewpoint which, it is our proudest boast, we seek to maintain on all our transactions." The Association also expressed to the Hierarchies of the United States and Canada its "sense of loyalty, of obedience, of confidence in the leadership of the Bishops and of admiration for the wisdom and effectiveness of their counsel and direction."

The Rev. Alphonse M. Schwitalla, S.J., dean of the School of Medicine of St. Louis University, was re-elected president of the Catholic Hospital Association.

Bishop Tief, of Concordia Diocese, Resigns See Because of Ill Health

BECAUSE of ill health that has continued over several years, the Most Rev. Francis J. Tief has tendered his resignation as Bishop of Concordia, and it has been accepted by the Holy See.

Bishop Tief, who has been named Titular Bishop of Nisa, will take up his residence in St. Mary's Hospital, Waterbury, Conn., in his native diocese of Hartford.

Ordinary of the See of Concordia for more than 17 years, Bishop Tief observed the thirtieth anniversary of his ordination only a month ago.

Numerous and varied diocesan projects have flourished under Bishop Tief's untiring labor as head of the Concordia See. Although the diocese is rural and scattered, well over one-half of the Catholic children are in Catholic schools. The Bishop was a pioneer in fostering religious vacation schools. Promotion of liturgical music according to the desires of the Holy See was one of his first concerns. He has faithfully and zealously promoted native vocations. Established institutions have developed and new institutions have been established with his encouragement.

(Turn to next page)

MONTH by MONTH with the N.C.W.C.

(Continued from previous page)

Catholic charitable institutions have enjoyed a particularly happy growth in his administration.

All members of the N. C. W. C. family will pray, we are sure, that in his retirement from arduous episcopal duties, renewed health and peace will come in bountiful measure to this zealous bishop.

Five Thousand N. C. W. C. Pamphlets Distributed Among Organized Social Workers

LAST month, 5,000 booklets based on the encyclical teachings of Pope Pius XI and Pope Leo XIII were distributed to members of organized labor in Seattle, Wash. Labor leaders who took the initiative in requesting the literature declared they were much gratified by its character and said the booklets are received eagerly by union men.

The pamphlets, supplied by the Catholic Truth Society of Oregon, were selected from the N. C. W. C. Social Action series and include the following titles: "What Laws Must We Have?" "Women in Industry," "Our Rural Proletariat," and "Debt System or Property System?"

Other pamphlets included in the N. C. W. C. Social Action series, thousands of copies of which have already been distributed, are titled as follows: "New Guilds: A Conversation," "Rugged Individualism," "Wages and Hours of American Labor," "The American Labor Movement," "Consumers' Cooperatives," "Economic Power in the U. S.," "The Constitution and Catholic Industrial Teaching," "Credit Unions," "Prices in the U. S.," and "Why the Guilds Decayed."

The pamphlets are available at 10c per copy; quantity rate upon application.

N. C. W. C. Mourns Passing of Husband of Former N. C. C. W. President

THE sympathy of the N. C. W. C. headquarters staff is extended to Mrs. Arthur F. Mullen, in the loss of her husband, who died in Omaha, Nebr., July 14.

Mr. Mullen, a nationally-known figure in the political life of the country, will be especially remembered for his services in connection with the Nebraska Foreign Language Case, wherein he defended the right of parents to select the school of their choice—private, public, or parochial—for their children. Before the United States Supreme Court, Mr. Mullen successfully maintained that any restriction of the parent's right to send his child to a school of his own choice would be in contravention of the Constitution of the United States. The verdict proved a strong precedent for the Federal Court of the District of Oregon and later for the United States Supreme Court in arriving at a decision in the famous Oregon anti-parochial school cases.

To Arthur Mullen, Catholics of the United States owe a debt of deep gratitude, not only for the outstanding services he rendered in the cause of freedom of education but for the example he gave in the performance of local civic responsibilities and high public duties to which he was called.

We know all members of the N. C. W. C. family will join with us in deploring the passing of an outstanding servant of the Church and State and will pray that God's blessing will come to him in eternity and His grace console his devoted wife and relatives. *R. I. P.*

Seton Hospital Patients Set Worthy Catholic Action Example

BACK in 1936, a small group of patients at the Seton Hospital, Bronx, New York City, formed the Seton Catholic Action Club. The hospital mentioned is for the tuberculous, and the resources of the patient-members of the club are necessarily limited.

Nevertheless, members of the club pledged themselves to contribute each a minimum of 5 cents per week to advance worthy Catholic works, one of which called for the placement of Catholic Action literature in public libraries. At the time mentioned, CATHOLIC ACTION was chosen for placement in the reading rooms of eight public libraries located in the following cities: Pittsburgh, Atlanta, Des Moines, Oklahoma City, St. Louis, Seattle, Kansas City, and Spokane.

The small contribution of the club members made it necessary to pay the cost of these subscriptions in small installments, an arrangement in which CATHOLIC ACTION gladly cooperated. Letters of appreciation came to N. C. W. C. headquarters from library authorities in the sections selected, all commending the value of the action of the Seton Catholic Action Club's selection as expressed by library patrons.

Recently—on July 14, 1938—came a letter from the president of the Seton Catholic Action Club to the editor of this magazine reading in part as follows:

"Perhaps you will recall that you wrote in connection with some subscriptions for the magazine which we were sending out to various libraries about the country? The Carnegie Library at Pittsburgh requested the back numbers since the subscription we paid for lapsed.

"A policy of the club has been, to continue through one year, some such cause as the one above, and then to switch to some other, and as yet unhelped, organization. In keeping with this policy, the members voted to send one of the other Catholic periodicals to another group of libraries.

"So it is with much regret that I write you stating that we cannot take action on this matter before the end of our fiscal year, May, 1939.

"You see we are a group of patients. And this hospital is for the tuberculous. Our dues only amount to a nickel a week, and our activities are necessarily restricted. However, I am hoping that you will find some other interested person or persons to take up this subscription to the library in Pittsburgh and the other cities, because it seems an opportunity for much good. I am enclosing a dollar myself as a starter. Perhaps you know of someone else who would add the rest?"

In our mind, Mr. Docherty's letter registers a challenge to members of the N. C. W. C. family, not only to those located in the original eight centers for the reception and circulation of CATHOLIC ACTION, but for Catholic leaders in other sections as well. Regular display and circulation of Catholic Action literature in public and private, as well as in Catholic libraries is an urgent and worthy work of Catholic Action.

Who among our readers in the cities mentioned in the foregoing (or in any other city) will help carry on the noble work of the Seton Catholic Action Club by renewing or giving public library subscriptions to CATHOLIC ACTION? The subscription price of CATHOLIC ACTION is \$2.00 per year.

STORY of the CHURCH By Most Rev. R. O. Gerow in MISSISSIPPI

TO the scholarly and zealous Bishop of Natchez, Miss., CATHOLIC ACTION is indebted for this brief but altogether inspiring story of nearly two and a half centuries of growth of the Church in this sector of the Southland. Bishop Gerow, with characteristic modesty, omits reference to his own valiant part in serving the cause of Holy Mother the Church in this, as yet, missionary southern diocese. For fourteen years, Bishop Gerow has labored with the courage and zeal of his intrepid predecessors to extend the Faith in the Natchez Diocese, and today counts 91 priests, 47 churches with resident priests, 64 mission churches, 37 schools, serving 7,414 children—a splendid result considering the difficulties encountered in this missionary diocese comprising 46,340 square miles.

This year the Diocese of Natchez, entertaining the 18th Annual National Convention of the National Council of Catholic Women, will have the distinction of sharing the spotlight of our national Catholic life with the Archdiocese of New Orleans, host to the 8th National Eucharistic Congress. It will, indeed, be difficult for any one reading the accompanying article to remain away from Biloxi, situated in Mississippi's great proving ground of the Faith, during the days of the N. C. C. W. convention, October 22-26.

IMMEDIATELY following the Eighth National Eucharistic Congress to be held in New Orleans October 16-20, the Eighteenth National Convention of the N. C. C. W. will gather in the quaint, historic seashore city of Biloxi, Miss., with the Diocese of Natchez serving as host.

The story of the Church in Mississippi, like that of many of the older dioceses in our country, is an interesting and romantic one. Its story brings pictures of Spanish cavaliers exploring the unknown forests searching for gold. They were accompanied by priests who sought to convert souls to Christ—brave French missionaries who, leaving the comforts of civilization, established themselves among the savage Indians that they might bring the light of faith to these children of the forest. With them also, came sturdy French and Canadian pioneers who braved the uncertainties of a strange and unexplored land that they might establish colonies to shed lustre on the imperial crown of France. Later, bishops and other priests came to struggle in poverty against odds that would have daunted and discouraged less brave and zealous souls.

TO HERNANDO DE SOTO is attributed the honor of being the first white man to set foot on the soil that is now Mississippi. This Spanish officer, with an army of over 900 men and with 12 priests destined to do missionary work among the natives, passed through this land in 1540. This expedition came to a tragic end and no permanent result was accomplished by the missionaries.

A century and a half passed before the coming of the next white man. In January, 1699, two secular

priests from Quebec disembarked from their frail canoes in which they had come down the Mississippi River and established themselves amongst the Indians that they might bring the name of Christ to these people. One made his headquarters amongst the Natchez Indians, the other amongst the Tunicas nearby. Alone, amongst strange peoples, they lived as best they could, soon gained the confidence of the natives, and during the years that they spent here were rewarded with the consolation of administering baptism to many of the savages.

ONE of these priests, Father John Francis Buisson Saint Cosme, gave his life in the cause of his Master, being murdered by a hostile tribe on one of his expeditions from his headquarters. The other, Father Davion, spent many zealous years amongst the Indians.

In the same year, 1699, the gallant Canadian, Iberville, sailing from France with a number of pioneers, accompanied by Father Douay, established a colony on the Mississippi coast, and he called it "Biloxi" from the name of the Indian tribe that he found there.

Thus the Church in Mississippi dates its history back nearly two centuries and a half.

In 1717, Natchez on the Mississippi River, which had been the scene of the labors of the intrepid missionary Saint Cosme, was established as a French colony by Iberville, and it flourished until its colonists were massacred by the Indians in 1729. Amongst those killed were Father Dupoisson, S.J., who was at Natchez at the time, and Father Souel, S.J., who was laboring amongst the neighboring tribe of the Yazoons.

Another priest to give his life in the discharge of

his ministry was Father Senat, S.J., who, in 1736, was burned at the stake by the Chickasaw Indians.

THUS the seed of faith was planted on the soil of Mississippi by these intrepid French pioneers and was watered by the blood of its missionaries.

Successively this territory passed from the French to the English, to the Spanish, and finally to the protection of the Stars and Stripes.

In 1837, Pope Gregory XVI, looking to the welfare of this portion of his flock, which at that time was almost destitute of spiritual attention, established a new diocese to embrace the entire state of Mississippi, and he named Natchez as its Cathedral City. He appointed as first bishop of Natchez John Joseph Chanche, a Sulpician priest, who was at that time president of St. Mary's College in Baltimore.

The diocese over which Bishop Chanche was to exercise jurisdiction embraced more than 46,000 square miles, and its population at that time was about 400,000. There was not one church in the entire diocese. Two priests were exercising the ministry in this state—one at Natchez, and another at Vicksburg. How many Catholics were in his jurisdiction he knew not. There were groups at Natchez, Vicksburg, and at certain places along the Gulf Coast, and throughout the entire state were scattered Catholic families, some of whom had not seen a priest for many years. The Catholics were, for the most part, very poor. Thus Bishop Chanche, with little in the way of material resources, had to start from the very beginning his work of organizing and building up his diocese.

Bishop Chanche was a man of deep faith and piety, which gave him the courage to face his tremendous task. His was the task of providing priests and churches and, where possible, schools for his flock scattered over the vast area of his diocese. He set about his task with a fortitude and zeal begotten of his great confidence in God's help. He travelled over his diocese on horseback, by boat, and oftentimes on foot, encouraging his people, ministering to their needs, and planning the extension of God's kingdom in their midst. Before his death, in 1852, he had the happiness of seeing 13 priests ministering to the spiritual needs of his people in Mississippi.

CHURCHES had been built at Natchez, Jackson, Sulphur Springs, Vicksburg, Yazoo City, Port Gibson, Bay St. Louis, Pass Christian, Biloxi and Paulding; and preparations had been made for the building of churches at Canton, Columbus, Pascagoula and Woodville.

Bishop Chanche's successor, Most Reverend J. O. Van de Velde, S.J., arrived in Natchez December 18, 1853, and took up the work where Bishop Chanche had left off. Unfortunately, he was destined to remain less

than two years. He fell a prey to the yellow fever and died November 13, 1855.

The next bishop of Natchez was the saintly and scholarly Bishop Elder, who spent nearly 23 years in Mississippi. A man of prodigious energy, he travelled incessantly over his entire diocese, often on horseback, visiting his priests and his people, organizing parishes and missions, preaching and bringing the grace and consolations of the Church to his far-flung and scattered faithful. During the fierce epidemics of yellow fever, which in those days frequently ravaged our fair Southland, he had the sorrow of seeing many of his faithful priests fall victims of this dreaded scourge. In one year alone this pestilence carried away six of his zealous priests. Frequently he himself would go to those places where the fever raged most furiously, to take the place of his stricken clergy that his people might not die without the grace of the Sacraments.

During the War Between the States, Bishop Elder visited the camps of the soldiers, saying Mass for them, preaching and hearing their confessions, attending the sick and wounded in the hospitals. During his eventful administration, the organization of the Church continued apace. He founded at Natchez an orphanage for boys; churches and schools were erected in other places. At the time of his transfer to Cincinnati, in 1880, he left in the Diocese of Natchez 25 priests and 41 churches, most of them small and unpretentious but nevertheless places where the Holy Sacrifice of the Mass could be offered.

HIS successors carried on the work of the Church, bishops and clergy laboring together amidst difficulties and hardships, ministering to the people and building up the Kingdom of God in our state of Mississippi. The story of their labors and accomplishments would require a volume to narrate. Through the zeal and self-sacrifice of these pioneers has been laid the foundation upon which we of today are building. They have left us an example and a tradition of which we can be justly proud, an incentive to follow in their footsteps.

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THE CONFRATERNITY IN PROVIDENCE

(Continued from page 10)

The diocesan chairman of "Helpers" gives all the necessary instructions at the beginning of the work.

In every phase of the Confraternity work the results have been far beyond our expectations. We are particularly interested in the way the Confraternity enrolls the young people and enlists them in religious work. It is the conviction of our priest visitors that only the limitations which time and energy impose upon our priests and lay leaders will prevent the enrollment of at least 75 per cent of our young people in the Confraternity of Christian Doctrine. When we can claim that 75 per cent we feel that we can state with assurance that the Confraternity of Christian Doctrine is indeed organized in the Diocese of Providence.

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A PHILOSOPHER LOOKS at SOCIAL WORK

VI. Unphilanthropic Paganism

Note: This article is the sixth in a series presenting a fresh and precise viewpoint on the philosophy of social work being contributed to this magazine, under the above title, by Dr. Finnegan, of Washington, D. C. The previous instalments in this series were published in the November and December, 1937, and February, April, and June, 1938, issues of CATHOLIC ACTION under the titles "Why Be Charitable to Our Fellowmen?", "Philosophies Hostile to Social Work," "The Anthropologist Turns Philosopher," "Materialism Devaluates Social Work," and "Unreasonable Altruism." A seventh instalment will appear in an early issue.

By
Rev. J. F. Finnegan,
D.D., Ph.D.

Our specific question is this: Did the philosophers who looked upon man as a rational and even as a naturally social being elaborate any theories or doctrines which might serve as the intellectual basis of social work? Did

they encourage altruism and philanthropy? Almost without qualification, the answer is negative.

Social Thinking of Greek Philosophers

SOCIAL work, as we conceive it, is neither social reform nor social politics in the better sense of the word. It is critical of bad governmental policies, and of economic conditions which breed poverty and its attendant woes. It is eager for social reform which aims at eliminating the causes of human distress. But the social worker is neither legislator nor statesman. His is the less spectacular task of ministering to human needs when and where he finds them. Now, in pre-Christian times, and more specifically in those periods of Greek and Roman history which we are wont to study in our Liberal Arts courses, there was a considerable amount of social legislation designed to meet widespread poverty. Through Roman history ran a chain of agrarian Laws which strove to rescue the dispossessed, and restore them to economic self-sufficiency. The best known of these laws is perhaps that of Tiberius Gracchus (133 B.C.), designed to recover all State lands which had been acquired by prescription in excess of the amount allowed by the Licinian laws, and to redistribute them in inalienable allotments to impoverished citizens. Ten years later his brother, Gaius, established the *Horrea Semproniana*, or store houses for state-controlled conservation of abundant corn crops. Many experiments in poor relief such as the cancellation of taxes and of debts and doles of food and money were tried by the statesmen of classical antiquity. Behind these desperate efforts to meet practical situations, little theory or social philosophy was either needed or present.

If a statesman is to hold a nation together, he must keep large blocks of its citizens from starvation. When a large percentage of the population becomes economically weak, the nation becomes a prey to stronger neighbors. And when the starving hordes are of sufficient political strength to make or break office-holders, the latter will take measures to show their "love for the masses" even though there be little charity in their hearts.

Charity Not a Virtue of Paganism

Charity, as we shall see, was not a virtue of paganism. Altruism and philanthropy were noticeably absent. The social legislation just referred to was due not so much to men's love for their fellowmen as to political sagacity.

In both Greece and Rome the possession of citizenship was the basis for the right to relief. Slaves, resident foreigners, and others politically inarticulate were not eligible to benefit by these relief measures.

In this article we are considering another of the four main types of philosophical anthropology enumerated by Max Scheler (cfr. *CATHOLIC ACTION*, Dec. 1937, p. 28), namely, the ancient Greek view of man as the bearer of reason.

Before examining the thought of representative philosophers we might seek some explanation of their failing to recommend unselfish devotion to others, in their social setting. Thought and fact influence one another and the social life of ancient Greece undoubtedly colored the social thinking of Greek philosophers. There is much truth in the view that social work is the recognition of the extension of social obligation beyond the family circle. Now, while it is a gross exaggeration to say that the Greeks "had no family life," it is true that owing to the neglect of the education of their women, the family tended to be more a close "business partnership" than a center of intellectual interests and spiritual emotions. An emotionally impoverished home life did not make for more refined social insight. Moreover, pagan society was the slave of Eros. Passion crowded out affection, and romantic love between the sexes had little scope for the moralizing and spiritualizing effects which came only after Christianity had subordinated passion to unselfish mutual devotion. Love, to the classic writers, is a passion for taking, not for giving. Hence, from the Hellenic point of view there are in life just two outlets for the spirit of unselfish devotion. It can assume a high impersonal form, as absolute devotion to the "city," the common mother of all the citizens. Or it may manifest itself in the guise of loyal, lifelong friendship (cfr. A. E. Taylor, "Plato, The Man, and His Work," p. 65). But there is no warmth or devotion for men as men. Side by side with high artistic achievement we find coarse and vulgar social life. Lust blighted the delicate flower of love and selfish gratification blurred the noble vision of devotion to others. Moreover, the well-established institution of slavery precluded the possibility of any theory of democratic social work. Such is the society in which the greatest Greek philosophers lived and taught.

Ethical Reasoning of Plato

Perhaps none of these thinkers had a loftier conception of man as the bearer of reason than Plato. Following Socrates, he bases his entire ethical system upon the autonomy of reason. Man's ultimate aim is the possession of the good or happiness. This consists in the beauty and health of the soul; the supremacy of the divine part in man over the lower impulses. The corporeal with its earthly needs and lusts is the cause of all misery and evil. All earthly goods, including life, are worthless and often hindrances to the development of the soul towards the good, which is resemblance to God. Goodness or happiness is the state of harmony in the soul, an inner intellectual and moral order, similar to the perfection which is God (cfr. E. Zeller, "Outline of the History of Greek Philosophy," pp. 137-140). But Plato's ethics seldom descend to the prosaic business of everyday life. He enumerates (*Republic*, IV) four basic virtues: wisdom, courage, prudence, and justice. Even these are treated in the grand manner. The first three correspond to the three parts of the soul (Plato) and the fourth maintains the correct proportions between the other

three. All seem far removed from the humble task of living and rubbing elbows with the crafty, the stupid, the guileless, and all the motley crew of humans. The Platonic sage or saint soars in the clouds of contemplation far removed from the busy street scene or condescends to examine it only *sub specie aeternitatis*. Nowhere in Plato's ethics is love of neighbor a virtue. The wise man disdains the trivialities and the unpredictabilities of the passing scene to concentrate on the supersensual world of ideas. Plato feels that the true philosophers will always be few in number and that mankind will develop its highest types through detachment from the cares and worries of daily life. Consequently, to say that ministering to the needs of the stupid, the oppressed, and the other victims of social maladjustment would be a sublime type of life, would be quite uncomprehensible to a man of Plato's intellectual temperament. To him, most men, if not fools, are at least not philosophically inclined. Associating with the rank and file will not aid the development of wisdom. Serving the lowliest among them would be definitely beneath the calling of the intellectual. Similarly, in Plato's theory of the State, the structure is strictly aristocratic. The body of citizens is divided into three classes, corresponding to his theory of the three parts of the soul. To the intellectual part of the soul, the class of the philosophers or rulers belong; to the courageous, the warrior class or the defenders; to the sensual, lustful part the class of the peasants and the merchants. This third class is not treated in any more detailed way. They are only the object of government. The State is an aristocracy of the intellect. Nothing seemed to Plato more false than an absolute equality in the distribution of political rights. These are to be graded according to native ability and education (E. Zeller, op. cit. p. 141). The problems of poverty and of maldistribution which were real enough in the Greek city-states give no concern in the ideal republic. Plato seems to assume that with philosophers running the State, and the Minister of Education at the helm, no such blunders as poverty and maladjustment would occur. Consequently, there would be no need for most social work. Universal education to the limits of native capacity would presumably forestall the social problems which existed in the real world both then and now.

Defects in Plato's Ideal State

Moreover, if wholesome family life be the nursery and the inspiration of much of the social insight of the altruistic character, this, too, will be lacking in Plato's ideal State. The ruling classes are to sacrifice both private property and family. Marriages are to be arranged and regulated under State supervision. Cohabitation is to be reduced to a minimum. Young married men and women must continue to take their meals at the separate communal tables. Children are to belong to the State from birth (cfr. Taylor, op. cit. pp. 480-482). Well may the critic protest: "No actual ruling class would be likely to consent to the absolute elimination of the affections of the family circle from its own life" (op. cit. p. 278). And, we might add, no such people would be likely to develop an extension of the affections of the family circle in the form of altruistic interests towards bettering the conditions of total strangers.

Plato, of course, does not condemn altruism. In fact, in the "*Gorgias*" he refutes at length the anti-social theories of Callicles, who advocated views very similar to those of Nietzsche (cfr. Taylor, op. cit. pp. 116-129). He is merely indifferent to the actual social problems of his day and of ours. In his ethics there is no place for the virtue of charity. Love of the mean and the foolish would be for the philosopher something mean and foolish. Devoting one's life to social betterment of life's misfits would seem utterly beneath the station of the learned.

Aristotle, like his illustrious predecessor, must be reckoned among the great ethicists of all times. But he gives no

support to those who consider self-sacrificing service of their fellowman as a high moral achievement. Aristotle makes a keen analysis of virtue in general and describes a list of virtues in particular. But charity or love of man as man is not among them. His *Nicomachean Ethics* is a brilliant treatise on happiness. It offers excellent advice to the man who wishes to live by intelligence. But apparently happiness may be achieved without giving much thought to the "other fellow." True, according to Aristotle, an important constituent of happiness is friendship. In fact, he devotes two whole books of the *Ethics* (VIII, IX) to a discussion of the subject. Plato, too, spoke movingly of this noble virtue in the "*Lysis*" (cfr. Taylor, op. cit. pp. 64-74). But as Aristotle freely admits, friendship is to a considerable extent a selfish trait. He recommends friendship as a social necessity. Man by his very nature needs friends. "How can we make prosperity secure without their aid, and how can we enjoy it without them to share it with? When young we need their advice, when old, their care, etc." (W. D. Ross, "Aristotle," p. 231). Consequently, the smart thing to do is to cultivate affection for a few congenial and influential people. And, though friendship is not without its unselfish element, we are far from the attitude of charity or even of philanthropy.

Aristotle's Anti-Social Philosophy Cited

Alien, too, to any philosophy favorable to social work is Aristotle's defense of slavery. In essence, he says, the slave is "an instrument for the conduct of life"; in other words, "a living possession." If the shuttle could weave without a hand to guide it, masters would not need slaves. Some persons are intended by nature to play such a role. The antithesis of superior and inferior is found everywhere in nature—between soul and body; between intellect and appetite; between man and the animals; between male and female. Where such a difference between two things exists it is to the advantage of both that one should rule the other. Nature tends to produce such a distinction between men. Some men are by nature free; others, slaves (Ross, op. cit. pp. 240-241).

But even with reference to his equals, his fellow-citizens, the virtuous man has apparently no obligations other than those of justice. Man is by nature, says Aristotle, a "social animal." That is, he cannot attain complete happiness except in social and political dependence on his fellowman. But the man born with superior endowments can get from society much more than he gives. Aristotle's wise man is always looking out for himself, always careful to avoid foolish mistakes. He is pretty much self-sufficient. Self-sacrifice and genuine concern about the welfare of others are not in his character. Ross has described the case rightly when he says rather bluntly, "For the most part Aristotle's moral system is decidedly self-centered. It is at his own happiness, we are told, that man aims and should aim. In the account of justice there is an implicit recognition of the rights of others. But in the whole of the *Ethics* outside the books on friendship very little is said to suggest that men can and should take a warm personal interest in other people. Altruism is almost completely absent." (op. cit. p. 230.)

Pagan Philosophy Uninterested in Morals

Thus we find the two princes of pagan philosophy decidedly uninterested in the physical and moral welfare of the average individual. They offer systems of refined thought for the guidance of superior intelligences. Both treat formally of the moral virtues and neither includes anything that resembles charity, or philanthropy in the enumeration. Neither of them faces the real problems of poverty and social maladjustment. Social work must seek elsewhere for philosophical support. We shall see later what Stoicism has to offer.

(To be continued)

N. C. C. W. ANNOUNCES PRELIMINARY PROGRAM of 18TH ANNUAL CONVENTION at BILOXI—OCT. 22-26

TWELVE members of the Hierarchy have already signified their intention of attending the eighteenth annual convention of the National Council of Catholic Women to be held in Biloxi, Miss., October 22 to 26. Undoubtedly many other members will stop en route home from the National Eucharistic Congress.

Among those who have already stated they would be present are the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the Department of Lay Organizations, National Catholic Welfare Conference; the Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant episcopal chairman of the Department of Lay Organizations; the Most Rev. John F. Noll, Bishop of Fort Payne and past episcopal chairman; the Most Rev. Christopher E. Byrne, Bishop of Galveston and host to the N. C. W. convention in 1936; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman, N. C. W. C. Social Action Department; the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta; the Most Rev. James A. Griffin, Bishop of Springfield, Ill.; the Most Rev. John A. Duffy, Bishop of Buffalo and assistant episcopal chairman, N. C. W. C. Department of Catholic Action Study; the Most Rev. Thomas J. Toolen, Bishop of Mobile; the Most Rev. Louis B. Kucera, Bishop of Lincoln; the Most Rev. Henry P. Rohlfman, Bishop of Davenport; and the Most Rev. William L. Adrian, Bishop of Nashville. The Most Rev. Richard O. Gerow, Bishop of Natchez and host to the convention, will have an important part in the sessions.

Twenty-six diocesan presidents have definitely stated they are coming, and five others have stated they will probably attend.

One president wrote, "I hope to get our four deanery presidents to go to the national convention in Biloxi. If my car goes, I shall have room for them all; if not, I will help them in other car. They, of course, are potential diocesan presidents and nothing could ever help them more than a national convention."

Another leader indicates, "I am going to try to get at least one woman from each deanery to attend."

The Saturday sessions this year are planned especially with the diocesan and deanery presidents, as well as state and national presidents, and the diocesan and deanery chairmen in mind. Invitations have already gone to all deanery presidents to attend.

The keynote address Saturday will be by Bishop Walsh "The Place of the National Council of Catholic Women in the National Catholic Welfare Conference." Following that, there will be short talks by presidents and chairmen on various phases of diocesan, deanery and parish work, purposes and functions. Other topics include building increased affiliations, practical suggestions for lasting effectiveness, under which title comes developing and maintaining interest, carefully planned programs, necessity for condensed and uniform reports, preparation of resolutions for diocesan conventions, unifying activities through the national committee system, training of leaders and selection of committee chairmen, value of frequent contact, integration of national groups, the problem of the foreign-speaker in the Southwest, making the most of our publicity and use of the radio. Under finances will be discussed the ways of financing a diocesan council, financing a deanery council and the methods of raising affiliation dues.

Outstanding leaders and groups who have raised funds for the School will discuss "Organized Efforts to Secure Contributions to the National Catholic School of Social Service."

Councils that have been carrying on or who plan this fall to start a campaign against objectionable literature will want to attend the luncheon session Saturday at which Bishop Noll will talk on "Publicity and Salacious Literature." As a leader in this movement to purge the news-stands, Bishop Noll will have valuable suggestions to offer.

An informal reception will be held Saturday evening at the Buena Vista Pier, a pageant depicting "Women in Catholicism" to be given.

Sunday morning a Pontifical High Mass will be celebrated at the Church of the Nativity of the Blessed Virgin Mary by Bishop Gerow. In the afternoon there will be a sight-seeing trip, followed by Benediction of the Most Blessed Sacrament at the Church of the Nativity celebrated by the Most Rev. Christopher E. Byrne, Bishop of Galveston. The evening session will include a civic welcome by the Honorable Hugh White, Governor of Mississippi, greetings from the Catholic women of Mississippi, response, and the President's message. Bishop Duffy will give the address.

Archbishop Rummel will give the opening message to the convention Monday morning, and in the afternoon will address the group on the Committee for Catholic Refugees from Germany-Austria.

The reports of the secretary, the treasurer, the executive secretary and the field secretaries on organization and on youth will be given Monday, as well as a resume of Saturday's meeting.

"Catholic Women in Rural Life" and "Uniting Our Forces in the N. C. C. W." will be the topics of addresses at the Monday luncheon devoted to the Committee on Organization and Development.

Tuesday luncheons will be devoted to Youth and the National Catholic School of Social Service. The Wednesday luncheon will honor presidents of affiliated national organizations; there will be four-minute talks by heads of these organizations stressing the greatest contribution made by their respective organizations to the program of the Church. The Parent-Teacher Associations and the committee on Family and Parent Education will have a joint luncheon.

The Monday evening session will be devoted to the general topic, "Social Security." Tuesday evening will feature Catholic education, art and music.

The convention will close with a banquet Wednesday evening.

Committee sessions scheduled include Organization and Development, Industrial Problems, Press and Publicity, National Catholic School of Social Service, Youth, Parent-Teacher Associations, Family and Parent Education, Extension of Religious Education Shrines in the Home, Immigration, International Relations, Libraries and Literature, Study Clubs, and the special committee, Inter-racial groups.

The National Catholic School of Social Service, as a special project of the National Council of Catholic Women, will occupy a special place on the Tuesday morning program.

Miss Miriam Marks, executive secretary of the Central Office of the Confraternity of Christian Doctrine, will conduct a demonstration class at the session devoted to Extension of Religious Education.

Miss Mary G. Hawks, member of the Bureau of the International Union of Catholic Women's Leagues, will speak on the Program of the International Congress to be held in Rome, Easter Week, 1939.

At the afternoon session Tuesday, the Right Rev. Msgr. Michael J. Ready, general secretary of the National Catholic

Welfare Conference, will be the principal speaker. Wednesday afternoon, the Most Rev. William L. Adrian, Bishop of Nashville, will speak on "The Value of Bringing About Diocesan and National Organization of Our Catholic Women."

In conjunction with the convention this year it is planned to have special exhibits for each committee. National committee chairmen have already written or are writing their diocesan chairmen for suggestions of material to be displayed at these booths. The organization committee will again have charts of outstanding accomplishments exhibited. The Shrines in the Home chairman, Mrs. John Bell Hood, is gathering model shrines and statues for her exhibit; among them is a replica of the statue of Mary the Mother of Mankind at the National Shrine of the Immaculate Conception, Catholic University of America, a gift of Mrs. Philip Brennan, founder of Marys' Day, to Mrs. Hood.

The meeting of the Board of Directors, October 20-21, will precede the convention. The board members will stop at New Orleans for the National Eucharistic Congress en route to the convention. The National Council of Catholic Women will have headquarters at the Eucharistic Congress in New Orleans where members of the board

and headquarters staff may be contacted by delegates and visitors attending the Congress.

The Reverend William J. Leech, in charge of convention arrangements in Biloxi, writes that reservations should be made to the hotels early to insure accommodations.

Local committee chairmen, already appointed, are busily at work with convention plans.

The General Committee includes the Rev. William J. Leech, Biloxi, chairman; the Very Rev. A. J. Gmelch, B. St. Louis; the Rev. P. J. Carey, Pascagoula; and the Rev. James P. McGlade, Rev. Herbert Mullin, Rev. Denis O'Sullivan, Rev. F. Quinn, and Rev. F. McCollam, of Biloxi.

The general chairman for the convention is Mrs. Ally Hootsell, Natchez, diocesan president of the Natchez Diocesan Council of Catholic Women. Chairman for local arrangements is Mrs. Albert S. Gorenflo, Biloxi.

Chairmen of other committees include Miss Mabel Dalzell, registration; Mrs. N. J. Bitter, reception; Mrs. J. A. Fohey, hotel and house; Mrs. Frank Baudry, finance; Mrs. Galy, information; Mrs. Lawrence Reiker, pages and ushers; Mrs. Louise Castanera, banquet and luncheons; Mrs. Frances Corso, music; Mrs. Eugene Peresich, transportation.

N.C.C.W. ACTIVITIES *in the* DIOCESES

ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA

DELEGATES from 97 of the 156 organizations affiliated with the San Francisco Archdiocesan Council of the National Council of Catholic Women met for all spiritual exercises in connection with the fourteenth annual convention at St. Mary's Cathedral and for business sessions at the San Francisco College for Women and the Women's City Club.

Reports showed interest taken in labor problems, motion picture and other legislation, and immigrant follow-up. One county group was instrumental in securing special Saturday afternoon programs for children. The reports also indicated increase in membership, greater study club activity and promotion of religious extension projects. We would call particular attention to the report of one group of 14 girls, from 12 to 16 years of age, calling themselves the "Servants of the Tabernacle," taking care of the altars and linens of their parish church. The president of the county group and the Dominican Sisters took the girls to San Francisco during Easter Week to see the various churches and the chapels of some of the convents and missions to gain further ideas on decoration.

The 40 mothers' clubs appeared as an important adjunct to the parochial system, the making and distributing of tens of thousands of garments being not the least of their works; they sang the Proper and Common of the Mass at the Sunday session.

The theme for Council meetings for the year was "The Christian Home." Presenting the final talk in the series, the Rev. James McHugh spoke on "The Christian Home and the Church," contrasting the home that was born when "one day in Bethlehem a Baby came into the world" with the pagan home which it replaced and to which he warned there could be a return should some un-Christian modern ideas prevail.

The awarding of prizes to Miss Clare Wagstaffe of Mercy High School and Miss Lillian Constable of Ursuline Academy acknowledged Youth's contribution to the program in essays on "The Christian Home I Hope to Build."

Prophetic of the fine leadership to come were reports by the Youth Committee and the Junior Council chairmen.

These contained such items as Annual Women's Day attended by 500 girls; participation in Community Chest Drive; caroling at hospitals; organizing retreats, instructing girls for First Holy Communion; receiving converts attending monthly Communions.

By a series of motions the Archdiocesan Council pledged itself through the Committee on Libraries and Literature in each county to clear from magazine racks periodicals objectionable in the five particulars adopted as the basis of similar movements in many dioceses throughout the country.

A digest of the resolutions passed at the last National Convention, prepared by Dr. Anne M. Nicholson, was accepted without dissent. Other resolutions confirmed support of the Neely-Pettengill bill and opposition to the Equal Rights Amendment.

The Most Rev. John J. Mitty, Archbishop of San Francisco and member, N. C. W. C. Administrative Board presided at the Solemn Mass which was celebrated by the Right Rev. Msgr. William P. Sullivan, moderator for the Council. The Rev. Joseph P. Mulkern preached, commending leadership based upon Christ's code of action, that is a leadership informed by a Christ-like simple, humble love. "All of us have capacity for that," said Father Mulkern. "We have not all the same talents; we have not all the same intellectual ability. . . . But all of us have a strong power, a great capacity for love. And that love for God and men can be far more effective than all other leadership."

Both in His address on Saturday and at the Mass on Sunday, the Most Reverend Archbishop expressed satisfaction with the Council. "What gives particular delight to me is the fact that your various county organizations are functioning so very thoroughly," said His Excellency. "I have seen examples in the past year in two of the counties outside of San Francisco where we obtained splendid results because of the unified backing of our Catholic groups and particularly in our Council of Catholic Women. It is amazing the response that comes when demand is made by a unified group and particularly by our groups of women throughout an entire archdiocese. I want to say very frankly that I consider the growth and development and progress of the Catholic women in this

diocese as one of the finest things that have been accomplished."

Preceding a short address by Monsignor Sullivan, thanking outgoing officers and welcoming new officers, Mr. A. John Scher, national director for the Province of San Francisco, installed the following officers for the 1938-1939 term: president, Miss Florentine Schage; first vice president, Mrs. John J. Murray; second vice president, Mrs. Joseph Kennedy; third vice president, Mrs. W. W. Leggett; recording secretary, Miss Kathleen O'Farrell; treasurer, Mrs. John Curran; and auditor, Miss Mary McCarthy.

At the conclusion of the meeting many of the members joined the pilgrimage to St. Patrick's Seminary to assist in the Solemn Procession of the Most Blessed Sacrament.

DIocese OF HARTFORD, CONNECTICUT

THE convention of the Connecticut Council of Catholic Women opened with a welcome by the Rev. Patrick Lawlor, pastor of St. Mary's Church, Lakeville, and meetings were extended by the Rev. George M. Grady, diocesan director of Charities.

The Most Rev. Maurice F. McAuliffe, Bishop of Hartford, praised the Council of Catholic Women as "one of the strongest influences in the upbuilding of Christian thought and the extension of Christian life in the diocese."

A model study club demonstration was given by the Bristol Council of Catholic Women, on "The Setting for the Mass," which illustrated the "what and why" of the Mass, the various rites, the prayers, vestments, vessels and meaning of the Holy Sacrifice.

The Meriden Mothers' Club gave a dramatization of their study of the responsibilities of parents and of child care. This was under the chairmanship of Mrs. T. J. Horrigan, national and diocesan chairman of Family and Parent Education.

Study clubs on the conditions of women in industry were urged by Miss Mary F. Hennessey of Waterbury, chairman on Industrial Problems, in her talk on Women in Industry. After a study, Miss Hennessey recommended working for better understanding and improvement of working conditions.

A plea for books and literature to distribute to jails throughout the state was voiced by Miss Genevieve Cowles "Parnassus on Wheels."

"High Lights in the History of the Catholic Church in Connecticut" was the title of a paper by Miss Marguerite T. Hennessey.

Discussion of the different phases of work in connection with the Catholic Youth Organization occupied the major portion of the convention. Mrs. Bernard McNally of Stamford talked on "How Scouting Fits Into the Catholic Youth Organization," pointing especially to the aid given in the cultural, vocational and recreational aspects. Patrick W. Wallace, Waterbury, a leader in activities for young people, talked on "How the Columbian Squires Fit into the Catholic Youth Organization."

The activities of the Catholic Youth Organization in Hartford were shown in moving pictures. "The Value of Dramatics in the C. Y. O." was presented by Mrs. Helen Wright and Miss Margaret Sullivan, leaders in the Organization. The spiritual, intellectual and social values of the drama for young people were discussed and the opportunities for presenting these values in youth organization work were pointed out. The spiritual side of the C. Y. O. is given by a group from New Haven. A summation of the development of the work in Hartford was given by Edmund Cosker.

It was announced at the meeting that Lakeville Manor would be open for the Girl Scouts for a half month, then the Boy Scouts, and to be open for the remainder of the summer for girls and young women.

Miss Mary P. O'Flaherty, diocesan president, presided at the sessions of the convention.

DIocese OF FORT WAYNE, INDIANA

DEANERY presidents will be interested in the report of organization and work accomplished in one of the deaneries of the Fort Wayne Diocese. The following is quoted from a recently received report:

"Our deanery is divided into five districts, with a chaplain for each district and a deanery chaplain. These priests serve as members of our board.

"Each deanery has a chairman who is a vice president in the deanery, making five vice presidents for this deanery. We have quarterly deanery, district, and board meetings. At the deanery meeting the district chairmen and chairmen of standing committees make their reports. At the district meetings the parish chairmen make their reports and discuss their problems. This organization of our deanery has reached women who would not otherwise be contacted. Our attendance has been gratifying, the average attendance at the district meetings being 75, which makes a total average attendance of 375 in the month.

"The attendance at the deanery meetings has been equally satisfactory. There were 280 women at the last deanery meeting. There were 225 women at the closing deanery conference last year, at which a panel discussion on the topic "The Church Is Universal" was given—this including all but one of the parishes in the deanery, who developed in song, story, and dance their contribution to the Universal Church.

"Our aim in our programs has been to inform the women of the N. C. C. W. program and to aid the women themselves to develop and become articulate. To this end, the program at each deanery meeting has been turned over to the chairman of one of the standing committees—study clubs, immigration, parent-teacher associations, etc.

"The spiritual director with the help of the board has compiled a questionnaire which will be not only a record of the work done in the parishes but an incentive and inspiration to the parish representative to explore new fields in the comprehensive program of the N. C. C. W. These questionnaires are changed quarterly. It may take a year to perfect these to our satisfaction.

"We point with pride to our immigration work. Besides organizing a woman in every national parish to do follow-up work with immigrants, the chairman has organized Americanization classes in all but one of the national parishes. Starting with five women last year, the class has increased to 250. The chairman has direct contact with the WPA district director and is permitted by him to select her teacher for these classes.

"There are 47 study clubs with 590, an increase of 21 from last year. A small parish of 100 women has 75 women in study clubs. The chairman attributes this remarkable record to the question box method. A simple prize is given to the one answering the most questions correctly. The hostess prepares the questions and the correct answers."

Work under the parent-teacher groups has included free inoculations for scarlet fever, diphtheria, and vaccination, vision tests, hearing tests, and examination of the throat, as well as dental service. Free milk and clothing have been contributed. Children's programs and speakers on child psychology were the most popular programs.

The deanery has raised its quota of the National Catholic School of Social Service pledge. It has also cooperated with the director of the Catholic Social Service Bureau and an advisory board with members in each parish has been formed by the director. Two members of the board attended the Midwest Child Welfare Conference in Chicago to become better informed in this work. Finding foster homes has been a contribution of the deanery group.

The library mimeographed lists of Catholic books in the library and these were distributed to all the parochial schools served by the library. The list is being revised to include recent additions.

The libraries and literature chairman in the deanery are

building up a committee consisting of one woman in each parish who will watch the magazine stands in her district. Periodic surveys are to be made. The chairman has also written theatre managers protesting the showing of adult-only pictures and in a positive way was responsible for bringing the picture "Cloistered" to town, and the children of most of the parochial schools attended in a body.

A survey of the institutions in the deanery was made and individuals have adopted patients to whom to send literature and seasonal cards. Sick call outfits were also contributed.

The press chairman has endeavored to get all the publicity possible for the various activities. Numerous pictures and write-ups have appeared in the local secular papers.

Individual women have been active in civic affairs, heading Red Cross drives and giving talks on the civic contribution of the Deanery Council of Catholic Women to the deanery see city.

DIOCESE OF DES MOINES, IOWA

UNDER the direction of the Rev. Luigi Ligutti, the Des Moines Council of Catholic Women made a survey of Catholics in rural communities. Writes the president: "Our Rural Life survey was a grand success."

At the request of the Most Rev. Gerald T. Bergan, Bishop of Des Moines, the diocesan retreat was dispensed with and instead each deanery sponsored its own individual day of retreat. This proved most successful, close to 450 women having the opportunity of spending one day of silence and meditation at the wonderful conferences conducted by the retreat masters of the various orders in each deanery.

DIOCESE OF DENVER, COLORADO

AT THE final meeting of the Denver deanery, the director of Mexican welfare reported 173 cases helped. The chairman of the community centers and religious instruction announced the total attendance at the centers in one month as 8,604. Two hundred were enrolled in the vacation school at Vail center.

It was reported that a nearby camp had been turned over to the deanery for the summer. This provides an outing for 80 children not taken care of in other camps.

Mrs. J. C. Hagus, publicity chairman, outlined points emphasizing the value of publicity to every organization.

ARCHDIOCESE OF DETROIT, MICHIGAN

THE "Archdiocesan Council and Deaneries Explained" in *The Catholic Women's Magazine* by Mrs. Edward A. Skae, gives the set-up of the National Welfare Conference, the National Council of Catholic Women, the special projects of the latter, and the organization of the archdiocesan council.

Under the leadership of Mrs. Skae, the set-up of a deanery organization in each deanery has been practically completed. Keen interest has been shown by the officers in the various parishes contacted. "That our Catholic women stand ready and eager to assist in any undertaking promoting Catholic Action is evidenced by the splendid attendance at the meetings and the enthusiastic reception of the organization," Mrs. Skae wrote.

A final archdiocesan organization meeting will be held in the fall.

Death of Mrs. James E. Mehan

The National Council of Catholic Women extends sympathy to Mr. James E. Mehan and family in the death of Mrs. Mehan. Mrs. Mehan was editor, since 1914, of the magazine of the Women's Catholic Order of Foresters, affiliate of the National Council of Catholic Women. She was also one of the organizers of the Milwaukee Archdiocesan Council of Catholic Women. Mrs. Mehan rendered outstanding service on the Milwaukee city school board for 17 years.

N. C. C. W. UNITS FIGHT INDECENT LITERATURE

"WE HAVE met with wonderful success in our campaign against indecent and immoral literature," reports the president of the Des Moines Diocesan Council, "each deanery working valiantly toward this objective. I have received letters from various missionary societies of those not of our faith commending us on the stand we are taking here in the middle west. One lady, the president of a Methodist missionary society in a southwestern state wrote asking what procedure to take in conducting such a campaign. We had a very fine meeting at Greenfield, Iowa, with representatives from every church and organization in that vicinity. I was delighted at the hearty response and pledges of cooperation I received from the members.

"We have had wonderful publicity and the newspapers in the diocese have done very fine work in promoting this campaign."

The Most Rev. John J. Mitty, Archbishop of San Francisco, has initiated a fight against indecent publications in that archdiocese. The Rev. William G. Butler, moderator of the San Francisco County Council, outlined at the Archdiocesan convention the procedure to be followed by the county councils in their campaign.

An excellent outline of work to be undertaken at the beginning of the club activity season has been sent in by the Wisconsin Council of Catholic Women. This outline is to be released to every affiliate of the Wisconsin Council of Catholic Women in the fall. As noted in a previous article, it is necessary, of course, for the drive to be continuous to be effective. To carry out this idea the Wisconsin Council is preparing for a renewed drive. Speakers groups are to be organized. "We feel it is necessary to give speakers an outline for their talks. We expect to supplement this material from time to time with new material in order to keep the speakers up-to-date. We shall also have ready for release when clubs begin to function in October an outline for the Clean Reading Committees to follow. These committees are to work, of course, in conjunction with the committees carrying on the campaign against objectionable reading. We realize we must have something to offer in the way of a program to stimulate an interest in clean, wholesome reading to take the place of the other."

The reference outline for speakers includes a summary of the movement, causes for its inauguration, nature of the movement and where tried previously. Under the specific objective of the clean reading council there is an explanation of why this objectionable matter must be removed and a statement of the prevalence of such matter; included also are suggestions for building up and promoting a permanent program of clean reading by selecting unobjectionable reading for every grade and type of mentality and by promoting the reading of this recommended material through schools, churches, homes, papers, clubs. (Methods used in other places as well as in Wisconsin and the success so far are outlined.) Gauging the talk to the audience and the type of action desired by them is the last point in the outline.

Those who have followed the progress of this nation-wide drive are familiar with the plan of the Right Rev. Msgr. Hugh L. McMenamin of Denver. This plan, as well as the Wisconsin plan, is being sent by the National Chairman on Libraries and Literature to the diocesan chairmen. Copies may be secured by writing National Headquarters. The Fort Wayne plan also is available.

Diocesan councils and affiliated organizations will be planning speakers bureaus and renewed attacks on the problem of ridding local newsstands of objectionable literature this fall.

READ THE ARTICLE ON PAGE 14

What organization or individual will follow the example of the Seton Hospital Club in placing the CATHOLIC ACTION magazine in public libraries?

MISS GABOWER TO LECTURE ON JUVENILE DELINQUENCY AT N. C. S. S. S.

ANNOUNCEMENT was made last month that Miss Genevieve Gabower has been engaged to lecture on juvenile delinquency at the National Catholic School of Social Service.

Miss Gabower received her bachelor's degree from the College of St. Teresa, Winona, Minn., and her master's degree in Social Service Administration from the University of Chicago. Miss Gabower began her career as a teacher at St. Benedict's Academy, St. Joseph, Minn. After one year, she served as social director of the Leila Y. Post Montgomery Hospital, Battle Creek, Mich. After five years of Social Work in Chicago as worker and supervisor, Miss Gabower became the director of social work at the Juvenile Court in Washington, D. C.

THE NATIONAL HEALTH CONFERENCE

(Continued from page 11)

The conference, called attention to the fact that preventive health services for the nation as a whole are still grossly inefficient and states that an adequate program would require additional annual appropriations of not less than \$10,000,000. In the development of its health prevention program, the United States Public Health Service wisely has fostered a spirit of cooperation between the agencies of the United States and those of the several states and their subdivisions. The committee believes that appropriations for expansion should be shared by all these agencies. The committee recommends further that maternal and child health services be expanded, gradually reaching at least by the tenth year a total additional expenditure of \$5,000,000, one-half to be met by the Federal Government. There was no opposition to these proposals.

In the broader field covered by the report of the President's Interdepartmental Committee to Coordinate Health and Welfare Activities, the committee reports that "current practices in the provision of medical services and facilities are far short of meeting these needs." Here spokesmen of the medical profession divided, not precisely on the need for the expansion of current facilities, but on the question of whether or not the public health services should set up a system of institutions wholly supported by taxation to parallel and compete with existing private institutions. The controversy was embittered by charges made against the medical profession. Among the representatives of labor particularly there was a notable demand for institutions to be controlled by the state and supported wholly by general taxation.

Summing up the work of the convention, Father Alphonse Schwitalla, S.J., president of the Catholic Hospital Association, pleaded that in the expansion of hospital and medical services everything possible be done to preserve the personal relationship between physician and patient.

The framework of medical care has always been for me the personal relationship between patient and physician," said Father Schwitalla. "We emphasize this in remunerated medical care. Why should we deprive the indigent of that which is basic right? . . . Only through this relationship can responsibilities in conscience and the welfare of the patient be preserved. Medical practice is more than the physical care of the patient. . . . Considerations of ethical and moral importance are basic."

I am concerned too for the institutions under private control. . . . I am distressed by the disregard of the service achievement of private enterprise in the health field.

Private service is one of the finest expressions of the creative genius of the American people, and to set this aside in the interest of a philosophy as yet untried in America, the inevitable trend of which is to make society terminous with government, is too dangerous an experiment for me."

N.C.W.C. EXECUTIVE AMONG THOSE HONORED FOR WORLD PRESS CONGRESS COOPERATION

MEMBERS of the United States Committee for the World Catholic Press Exhibition held at Vatican City in 1936-37 have received diplomas of merit and commemorative medals awarded by the Executive Committee for the Exhibition.

Those so honored include Joseph J. Quinn, editor of *The Southwest Courier*, Oklahoma City, and chairman of the U. S. Committee; Charles H. Ridder, publisher of *The Catholic News*, New York, and secretary-treasurer of the Committee; Frank A. Hall, director of the N. C. W. C. *News Service*; Frederick V. Murphy, head of the School of Architecture at the Catholic University of America, who directed the execution of the U. S. exhibit; Richard Reid, editor of *The Bulletin*, Augusta, Ga.; and Prof. J. L. O'Sullivan, dean of the School of Journalism, Marquette University, Milwaukee, and director of the Catholic School Press Association. The Rev. Edward A. McGurkin, M.M., Committee Representative in Rome, and the Rev. Brother Leo, M.M., who assisted him, also received diplomas and medals.

The commemorative medals, 400 copies of which have been coined, were executed by Mistruzzi, the Pontifical sculptor. The face of the medal bears a likeness of His Holiness, Pope Pius XI, and the inscription, "Pius Pontifex Maximus A. XV." The reverse side bears the insignia of the exhibition—a cross with the slogan, "Arma Veritatis" (The Weapons of Truth). The inscription on the reverse side reads, "*Catholicis e Toto Orbe Scriptionibus Prelo Excusis in Civ. Vat. Expositis*" (To the Catholic Writings from the Press of the Whole World Exhibited in Vatican City).

BETTER HOUSING ON THE HORIZON

(Continued from page 8)

Owners Loan Corporation; and by insuring private loans for building purposes through the Federal Housing Administration.

The program launched under the Wagner-Steagall Act is not entirely experimental. Similar programs have been put into effective and successful operation in the great majority of European countries. England, for instance, has since the World War built 2,000,000 dwellings—800,000 by municipalities for the lower paid class and 1,200,000 through private enterprise for the middle income group. Germany has built 3,000,000, 80 per cent of them with some government aid. The names of other countries that may well be added are Belgium, Holland, France, Switzerland, Poland, Czechoslovakia, and the three Scandinavian nations. All these have felt a housing need and have met it successfully. The United States feels the same need. Is there any reason why it should not meet it with equal effectiveness?

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